Transformation of Islamic Religious Education in the Revolution 4.0 Era

Musytari Randa[1], Muhammad Arsyam[2]
[1]STAI Al-Gazali Bulukumba, Indonesia
[2]STAI DDI Makassar, Indonesia
Email: musytari165@gmail.com

ABSTRACT

Technological developments demand adjustments in various fields, including the field of education. In order to meet the educational needs of the millennial generation, it is necessary to modernize Islamic Religious Education based on character education. This study aims to see how the future challenges of Islamic Religious Education and solutions so that Islamic Religious Education can survive in Indonesia. This research is a qualitative research. This research method is a literature study with data obtained from research results and previous studies that are still relevant to the research content. The results of this study then found a need for transformation in Islamic religious education to face future challenges. This transformation is in the form of changes in the face and curriculum of Islamic Religious Education. The forms of this transformation include the improvement of the applicable regulations; Future-oriented education; Curriculum review and improvement; Madrasa Management Quality Improvement; Increasing Madrasah Leadership Capacity and Capability; Teacher Competency Improvement; Community involvement in developing Madrasas; Digitalization of academic, administrative, and learning services.

Keywords: *Islamic Religious Education*, *Transformation*, *Industrial Revolution 4.0.*

A. INTRODUCTION

Islamic education (Islamic boarding school) is the oldest education in Indonesia with its history, has experienced an extended period, and has survived with its methods even today. Today, being tested by the digitalization century and the rapid technological changes, this is a new problem that must be faced besides the existing classic problems (Jaenullah et al., 2022). According to Mustofa Rembangy, "the problems of Islamic education are influenced by internal factors including power relations and educational orientation, curriculum aspects, learning approaches/methodologies, HR professionalism, costs, and the educational environment. While external factors, namely the phenomenon of globalization-multicultural, poverty, and government policies" (Gholami et al., 2021).

Experts identify problems that arise due to various things. The orientation of the curriculum format is unclear, the level of implementation is to study classical science and so it does not touch modern science, and it is lulled by past glories, making it difficult to update. As a result, stakeholders only westernize Islamic education by taking the concept of western education carelessly and making modest adjustments. Then the learning model maintains a verbalistic intellectual approach and negates educational interaction and humanistic communication that is doctrinal so that students have difficulty developing critical and creative thinking skills according to the demands of modern education because of teacher and student interactions such as

subjects and objects (Nasir et al., 2020). Furthermore, the essence of Islamic teachings is interpreted as limited to sharia, muamalah, and faith, so they do not respond to social realities. As a result, students are far from their sociocultural environment. Conceptual-theoretical problems are also the reason for this phenomenon. The dichotomy between religion and non-religion, revelation and reason, and the world and the hereafter (Kurniati & Bahri, 2022). Then the material and teaching materials are not following the development of the era's literature, and learning methods focus on memorization rather than logical thinking. Errors in the perspective of educators toward students can also exacerbate this. So that the educational process is disoriented toward finding the identity of intelligent, creative, critical students (Oluyisola et al., 2022). Next, the low quality of intellectual, technological, and professional teaching staff exacerbates this phenomenon. Then form a secular curriculum but little in applied science, skills, or technology and its studies at the rational, intellectual and ethical levels. Then there was western epistemological imperialism toward Islamic thought. This then causes Islamic Religious Education to be considered second-class education (Allal-Chérif et al., 2021).

Saddeningly, there are instances of corruption at educational institutions and even in the administration of the ministry of education. This is a result of the poor quality of human resources, the integrity of education providers, inadequate education administration, and the monetization of education. And at the level of students, there is a penetration of moral decadence due to new cultural phenomena due to globalization and technological sophistication that are not following existing norms in society (Asiyai, 2020). As a result, many cases of immorality among teenagers/students, drugs, brawls between students, motorcycle gangs, abuse of content, clicks, and share-hoaxes on social media, creating entertainment content for video applications that are useless and upsetting (Pernantah, 2020).

On the other hand, society also demands Islamic education for the output of students, namely superior human beings who have a highly creative, productive, competitive, and religious spirit which becomes the catalyst for the three entrepreneurial souls that students develop in the world of education (Pratikno et al., 2022).

Moving on from the above complex problems, the aim to convey is that the problem of Islamic education should not be seen as a matter of course by existing stakeholders so that Islamic education can compete and become a new reference in the implementation of education in the country. So that education that forms Kamila people like the ideals of education can be achieved.

B. LITERATURE REVIEW

1. Islamic Education

Education as an endeavor to cultivate and develop the spiritual and physical parts of the human person must also occur in stages. Because none of God's creations are directly formed in flawless condition without undergoing a process. The expected maturity and perfection are based on optimizing their abilities and potential (Winia et

al., 2020). The expected outcomes include the vertical dimension as a servant of God and the horizontal dimension as individuals and members of society. This implies that the purpose of education in maximizing human talents or potential is to achieve balance and harmony in life across multiple dimensions (Wahyuni & Madjid, 2022).

Similarly, what is anticipated of Islamic Religious Education contends that Islamic religious education entails efforts to inculcate the Islamic religion or Islamic teachings and their values into one's worldview and way of life. Educating the Islamic faith attempts to assist an individual or group of pupils by imparting and developing Islamic principles and values as their way of life (Zafi et al., 2021).

In the meantime, Harun Nasution interprets the purpose of Islamic Religious Education (particularly in public schools) as forming a pious human being, namely one who performs worship, by emphasizing the development of Muslim personality, namely the development of akhlakul karimah, despite the fact that religious subjects were not replaced by moral and ethical subjects (Idris et al., 2022).

In similar terms (according to the author), Islamic religious education is Islamic Education. Al-Syaibani defines it as "educational efforts to achieve it, both in individual behavior and in personal or community life and the natural life around ..... in the educational process ...". Meanwhile, Al-Nahlawi gives the notion of Islamic education as "a personal and societal arrangement so that one can embrace Islam logically and follow the whole in both individual and community (collective) life" (Mujib, 2022).

The same thing was also given by Muhammad Fadhil al-Jamaly, who defined Islamic education as an attempt to educate, encourage and inspire pupils to live more actively based on lofty values and noble living. With this procedure, it is intended that a flawless personality of pupils would be established considering the potential of their ideas, feelings, and deeds (Majid, 2021).

Ahmad D. Marimba thinks that Islamic education involves conscious guidance or leadership by educators on students' physical and spiritual growth towards building their primary personality (insan kamil). Also, Ahmad Tafsir describes Islamic education as instruction given by someone to someone so that he develops maximally following Islamic principles (Sauri et al., 2022).

From the definition of Islamic religious education and some of the definitions of Islamic education above, there are similarities in meaning, namely both contain the first meaning, there is an effort and process of cultivating something (education) continuously; second, there is a reciprocal relationship between the first person (adults, teachers, educators) to the second person, namely participants and students; and third is akhlakul karimah as the ultimate goal. However, no less important than the epistemological aspect is the development and optimization of potential; planting Islamic values in the soul, taste, and thought; and harmony and balance (Meliani et al., 2022).

2. The Era of the Industrial Revolution 4.0

The phrase Industrial Revolution was proposed by Friedrich Engels and Louis-Auguste Blanqui in the mid-19th century. In Phase 1.0, machine innovation

concentrated on the automation of manufacturing. Phase 2.0 in the mass manufacturing stage is combined with quality control and standardization. Phase 3.0 mass uniformity based on automated integration. Phase 4.0 of digitalization and automation is the integration of the internet with production (Sholeh, 2021).

Industrial Revolution 4.0, also known as the cyber period or the era without borders and limitations in space and time, stimulated and fostered scientific-technological advancement, resulting in the creation of intelligent machines, autonomous robots, and even artificial intelligence (AI). This period has both numerous new prospects in all sectors and complex and challenging obstacles. Consequently, this necessitates human resources with a command of science and the ability to answer people's concerns (Pedota et al., 2021).

The generation in the millennium age is the internet generation, which interacts more dynamically and has unbounded connectivity. They are accustomed to current technology such as tablets, gadgets, portable computers, and the Android operating system, IoS, as a sea of knowledge that is accessible at any time. Asef Bayat and Linda Herrera in Rahman Information Technology (ICT), originating from mobile phones connected to the internet, has altered learning habits, culture, social life, worldview, and political participation (Carayannis et al., 2022).

In response to changes in the sociological-psychological outlook of society, education must undergo a revolution to demand new methods of acquiring knowledge. Don Tapscott identifies three non-traditional aspects of the learning process: interaction, participation, and discourse. Therefore, a newly developed pattern of learning must make things easy for both students and teachers. It is hoped that students will be more motivated, think more dynamically, be creative, and be innovative, and make learning more enjoyable (Oleshko et al., 2022).

Learning with internet technology makes students more active, and students can interact directly with fellow students and experts in their fields. According to Tilaar, the learning process is not limited by the classroom, the teacher’s role is as a facilitator, learning resources can be from anywhere, and learning becomes a process of analyzing the information obtained (Villegas-Ch et al., 2020).

Obviously, the period of disruption has an effect not only on the teaching and learning process in the classroom, but also on the entire education system as a result of the implementation of Management Information Systems in schools. Such as digital education service centers in schools or centralized digital education management systems utilized for all activities, including curriculum, teachers, learning, financial reports, and assessments, as well as management of teaching materials and infrastructure. In addition, it serves as an information dashboard for the public regarding the initiatives, vision, and mission of the exemplary madrasah (Martins et al., 2019).

C. METHOD

This research is a qualitative research. The research method used by researchers is a literature study by looking for various previous studies or studies that still have

relevance to the content of this research. The research data that the researchers have successfully collected will be immediately processed by the researchers so that later the results of this study can be found (Abdussamad & SIK, 2021).

D. RESULT AND DISCUSSION

1. Strengthening Character Education amid Moral Decadence

According to specialists, education (pedagogy) is an endeavour to equip the younger generation with the knowledge, experience skills, and abilities necessary to perform their bodily and spiritual life functions. In contrast, in a restricted sense, it is a school or other official or informal educational institution. Awareness, enlightenment, empowerment, and behavior modification are the most commonly considered components of education.

It can be inferred that education should focus more on processing students' attitudes (morals), as educational success is no longer dependent on a cognitive orientation with number size. In the process, however, pupils develop a noble character, empathy, honesty, courage, and a positive personality, which is supported by cognitive and psychomotor mastery or character education.

Japan, as we all know, was once ravaged by an atomic bomb, but it soon rebounded via character education that was ingrained into Life skills not just in schools but also in the family and community. The results of Seikatsu-Tsuzurikata character education, which tries to make people entire (humans), make Japan progressive, hardworking, strong, simple, with a strong feeling of nationalism, discipline, obedience to rules such as cooperation, independence, and respect for others.

Temperament, behavior, attitude, and character are examples of morals. According to Ibn Miskawaih and al-Ghazali, morality is the expression of the soul that arises spontaneously without the need for thought and deliberation, which means that something is moral if it possesses the following five characteristics: it is man's blood, it is simple and easy to do, it is done of their own accord, and it is done.

Character education emphasizes the moral side, so fostering religious personality attitudes, morals/ethics, and environmental care (characteristics of Insan Kamil). Therefore, it must be implemented as soon as possible and continually. Lickona emphasizes three components of good character: 1) Moral Knowing, which includes moral awareness, knowing moral values, perspective taking, moral reasoning, decision making, and self-knowledge; 2) Moral Feeling, which includes aspects that must be instilled as a source of strength to act in accordance with moral principles, such as conscience, self-esteem, empathy, loving the good, self-control, and humility; and 3) Moral Action, which includes competence, desire, and habits.

Character traits, as outlined by Sri Narwanti, are rooted in religion, the Pancasila, culture, and the aims of Indonesia's national education system. These traits include: religiousness; honesty; tolerance; discipline; hard work; creativity; independence; democracy; curiosity; national spirit; love of motherland; appreciation

of achievement; friendliness; appreciation of peace; enjoyment of reading; concern for the environment and social responsibility.

The relevance of character education in Islamic education extends beyond moral instruction (right or wrong), since it develops an appreciation for doing good deeds. In Islamic education, there are two predominant perspectives. First, the paradigm that regards character education as having a smaller scope of moral awareness thinks that particular character traits need only be provided to children. Second, when viewed from a broader perspective, this paradigm regards character as pedagogy and identifies those involved in education as the primary agents of character development.

With character-based Islamic education, it is hoped that this nation would be prepared to accept education 4.0, which emphasizes excellence in life skills, so that it can become a competitive nation. In an era without limits and frontiers, it is crucial to develop character education because character reflects national identity, the strength of a country, and the unity and integrity of a country, and is the essence of forming decent people in accordance with the aims of national education.

2. The Concept of Practice in Islamic Education in the 4.0 Era

Until now, Islamic education has undergone alterations at the level of paradigms, techniques, and strategies for improving Islamic education so that it is current and applicable to world contexts and circumstances. And adhere to the objectives and aims of education that are founded on the Al-Qur'an and Hadith as well as national education goals, the foundation of the state and philosophy. Adhering to the notion that keeping excellent traditions and embracing new ones is preferable is the mantra of the paradigm of progress, continuity, and openness with innovation to transfer knowledge and technology, which is advantageous for the growth of Islamic education.

Islamic education has become a paradigm for education during the past decade, as seen by the expansion of institutions and the establishment of Islamic religion-based schools such as Integrated Islamic Schools, Boarding Schools, Modern Islamic Boarding School-Based Schools, and Tahfidz Schools. Then, Islamic tertiary institutions transition from STAIN to IAIN or from IAIN to UIN. In addition to "face" modifications, the school also offers improved content and activities, such as the entrepreneurial boarding school program.

Graduating students, researchers, innovators, excavators, and science developers will be productive if this is accomplished with the proper procedure method. The logical consequence of this is to eliminate the dichotomy paradigm of religious knowledge and general science; change the pattern of indoctrinating Islamic education to a pattern of participatory education; transform the ideological paradigm into a scientific paradigm based on the revelations of Allah SWT; and reconstruct the curriculum.

Islamic education tends to emphasize the humanities and social sciences, whereas modern science (physics, chemistry, biology, and maths) and the

advancement of technology are essential. In the Islamic education system, this discipline has not yet been accorded its due respect and place. This necessitates the integration of Islamic education in the context of a transformation toward a high-quality Islamic education that combines science and spirituality with character education as a national trait. Education in Islam is a merger of intellectual (rational) power, factual data, and revelations from the Qur'an and Hadith.

The trend in education is returning to religiosity with a global perspective, therefore the Islamic generation must prepare for international competition. So that the shift to the objective of Islamic education generates not only workers but also individuals who can compete and develop their prospects (job opportunities) based on being innovative, creative, with character, and with an entrepreneurial spirit. So that it has a direct impact on the welfare, progress, and independence of the nation's economy (Siebzehner & Senkman, 2019).

Changes in Islamic education will inevitably result in a shift in the teaching and learning techniques utilized with students. Because human life demands the ability to evaluate, identify ways to overcome obstacles, and devise answers, these modifications include critical and creative problem-solving learning (trial and error). Facilitators, guides, motivators, and movers toward dialogic learning. Students are concurrently active subjects, learning partners, and experienced individuals.

Second, altering the nature of the learning subject. To become a professional who supervises and directs students' learning so they can voice viewpoints, think methodically, appear confident, and be able to solve issues with the knowledge they have, teachers must transform their paradigm of student-centered learning. Thirdly, learning materials are not confined to textbooks, but also include student experiences, the Internet, print media, electronic media, and other media.

Relatedly, Drijvers, Boon, and Van Reeuwijk propose three didactic functions of technology in Islamic Education Learning: technology for doing, which functions as a substitute for paper and pencil media in learning activities; technology for practicing skills, which serves as a learning environment for honing skills; and technology for developing conceptual understanding, which serves as a learning environment for developing conceptual understanding. If technology is effectively integrated into the learning process, it will generate innovative, modern, and enjoyable learning patterns. According to Amin Abdullah, "creative imagination" involves combining ideas, or even two separate framework concepts, so that they are placed in a new configuration.

According to H.A.R. Tilaar, to face this era of globalization, it is necessary to carry out an educational revolution in Indonesia, the areas that need to be revolutionized are:

a) Science Education

Numerous international science competitions, the Olympics, and robotics have been won by Indonesian students. However, according to the 2019 PISA (The Program for International Student Assessment) test, the quality of reading, science, and mathematics is significantly lower than that of China, Singapore, and Macau.

b) Creativity Education.

It is vital to filter information and produce fresh ideas in the era of the information sea. Japan and Singapore place a premium on creativity education for pupils in order to become industrialized nations with limited natural resources.

c) Digital Education

Using information technology, specifically computers and their application programs.

d) Higher Education

This institution plays a crucial role in the maintenance, advancement, and innovation of scientific application.

Modernization in education is useless if the competence of educators does not support it because they are the spearhead of the implementation of education. For this reason, educators will be required to: First, have mastery of digital technology. Second, the agent of cultural transformation. Third, pedagogical development. Fourth, personality-social competence. Fifth, Professional Development. Sixth, innovative-creative-adaptive. In addition, strengthening Islamic educational institutions necessitates attention, including strengthening Islamic education management, strengthening Islamic education leadership, and reforming educational policies pertaining to the global education curriculum, which has demonstrated success and has been incorporated into the Islamic education curriculum.

Nationalism insight (nationalism) is integrated into every lesson by instilling an attitude of love for the motherland, culture, language, and customs and being an agent for preserving national unity and integrity through nationalism. Learners can apply it in interactions between students, students with teachers, students with employees, and the community, and vice versa. This is necessary because the life of millennial society is borderless.

Therefore, Islamic education is transformed by being oriented toward character education. Application of character education methods for children, according to Al Ghazali, with Lectures; guidance and memorization; Discussion; Telling a story; exemplary; Demonstration; Rihlah (journey to get moral education); assignment; Mujahadah and riyadhoh; Question and answer; Rewards and punishments. In the meantime, according to Ratna Megawangi, character education is implemented by knowing, loving, desiring, and acting (knowing the good, loving the good, desiring the good, and acting the good).

Implementation of character education in madrasas can be done by the method; Teaching, namely giving direct understanding or inviting speakers; Exemplary, effective learning in children is to see, analyze and imitate; Determine priorities so that the results are evaluated by setting standard characters, which students, parents, and society must understand; Priority praxis, education is not only information and skills, but also ideals of virtue in people's life, such as promoting politeness and honesty; Reflection, students' opportunity to demonstrate character understanding through accessible writing.

Curriculum revisions in Islamic schools fall on three categories: science, language and skills, character development, and religious depth. Mathematics, integrated natural sciences (biology, physics, and chemistry), and integrated social studies comprise the scientific subject groupings (history: world, Indonesian and Islamic history, economics, and geography).

The Language and Skills group includes Indonesian, English, Foreign Languages: Arabic, Mandarin, or other international languages as an option, and Local Languages, which are implementative subjects within the scope of the school, for example, Monday, all school members are required to use Indonesian, Tuesday English, and so on. While skills, including operating application programs, computing, networking, straightforward technology, and robotics, are the required extracurricular options, as well as sports, arts, and local wisdom culture.

The character group and the deepening of religion emphasize the practice in the daily life of students, such as the application of the characteristics of Siddiq, Tabligh, Fathonah, trust in social relations, the attitude of good citizens based on religious attitudes in daily life, and applying the attitude of carrying out daily worship both in the school environment, at home and in society. In the madrasa itself, the portion of study time for religious group subjects (Aqidah Akhlak, Fiqh, Qur'an Hadith, and Islamic History) is tiny, namely 8-12 hours of lessons per week. Such a portion assumes that students at home also take religious education through informal channels, such as madin, recitation at mosques, in surau/musholla, and local religious leaders. If the madrasah is integrated with Islamic boarding schools, it may be appropriate if it is the other way around, then, the output of religious scholarship has not met expectations.

Education is no longer oriented towards passing grades but results of a comprehensive assessment covering mastery of science, language and skills, character, and religious knowledge. Equip students with life skills, including the spirit of entrepreneurship, a creative, innovative, and independent generation who can solve problems in life and create jobs with original ideas.

E. CONCLUSION

Education must carry out a transformation, and Islamic Education stakeholders must make changes to the face and content of the curriculum following the demands of the times as well as a bulwark against moral decadence. Changes in the honest content of character education with competitive, cognitive, affective, psychomotor, and spiritual advantages. As well as the formation of students who are innovative, creative, democratic, have character, entrepreneurial and religious. The transformation of Islamic education includes (1) Improvement of the applicable regulations; (2) Future-oriented education; (3) Curriculum review and improvement; (4) Madrasah Management Quality Improvement; (5) Increasing Madrasah Leadership Capacity and Capability; (6) Teacher Competency Improvement; (7) Community involvement in developing Madrasas; (8) Digitization of academic, administrative and learning services.

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